

# ANTI-SLAVERY BUGLE, SALEM, O.

More Chivalry.

The Charleston Mercury, of the 29th ult., contains the official account of two meetings of citizens of St. Peter's Parish, South Carolina, held at Lawtonville, the first, on February 8, 1848, and the other August 10, 1849. It seems that the Rev. W. H. Brisbane, a native of that place, having some years previously become convinced of the sinfulness of slavery, not only liberated his slaves, but had the audacity to pray that universal liberty might prevail. The blood of "the chivalry" boiled, of course; an indignation "meeting" was called, to devise some plan to get rid of so unprincipled a personage; the result of which was (as the Mercury tells us) the appointment of a Committee of five ("Hon. Mr. Smart and others") to "request" Mr. Brisbane to leave the State in forty-eight hours, or abide the consequences! The "consequences" which generally follow such a request at the South, if it be unheeded, no doubt had their due effect on Mr. Brisbane, and he left immediately, and settled in Ohio. Afterwards, it seems, Dr. T. A. Mathews, a near relative of Dr. Brisbane, had occasion to say a few words in favor of Mr. B., when another "indignation" meeting was called, which the Dr. M., was requested to attend, when he was accused of having written an account of the former meeting, and of sending it for publication in the North. Dr. Mathews acknowledged the fact of having written the account, but stated that additions had been made to it by the Cincinnati editor who published it, and for which he contended he was not responsible. He further stated, that he was of revolutionary blood, but never an Abolitionist, whom he "scorned and detested." Having thus freed his bosom from all "petious stuff," the Dr. was permitted to depart unlynched.

## An American Slave in England.

Correspondence of The Tribune, London, England, June 24, 1849.

Dear Sir: I witnessed an incident a few days ago which I have no doubt will be interesting to you. Being at 37 New-Broad-st. I was introduced to a fugitive from American Slavery. He could not tell his age, but I should think he was 45. He had been the slave of William Hunter of New-Orleans. He attempted to fly from Slavery about two years since, and was overtaken, received one hundred and sixty lashes, and wore an iron collar six months. His next opportunity occurred to get on board of an English vessel. After they had been out three weeks, he was discovered in the hatchway where he was concealed. The Captain appeared to be enraged; he ordered a sand-bag to be tied to his feet, and said he would throw him overboard; that fresh over, he ordered him to be tied up, saying he would flog him. When all was ready, he went to him, looked at his back, and said, "Well, I don't see any place left to flog!" When he arrived at Liverpool, he ordered him to be kept concealed until night, and then he gave him a suit of clothes, four shillings in money, and started him for London. He came to London and presented himself before the Lord Mayor, who was then sitting in Court; he gave him some money out of the poor-box, and ordered lodgings to be provided for him. The next day he was brought to the Anti-Slavery office, and will go from here to one of the British islands. One fact in this case has struck me with great force—I may say alarming force—that an English Captain should hide a fugitive from American Slavery after he gets into Liverpool! Here you see American Slavery reaching forth its blood-stained hand all over the world, feeling after its victims, and seizing by the throat all who dare aid him. Brother, I tell you we need not fly from American Slavery to any part of the world. We must meet it on the Continent and conquer it there, or we are dead men, go where we may!

Yours truly,  
J. W. C. PENNINGTON,  
Pastor Shiloh Presb. Church, N. York.

COMMOTION IN MARYLAND.—There is a great commotion among the slave-owners of Maryland, in consequence of the large number of slaves who have seen proper to take "French leave" of their masters, and emigrate into free States. Every paper published in the counties comes teeming full of advertisements offering rewards for runaways, and editorial notices of the absconding of whole gangs and families of slaves, who are seldom ever caught, and only heard of when safe far north of Mason & Dixon's line. So great has been the loss to planters on the Eastern Shore counties of the State, that the owners of the slaves are proposing to construct a line of telegraph through the center of the counties, for the purpose of giving early information to police agents of the flight of their property, and thus aid in their detection. I know of several instances, that have occurred lately, of gangs of slaves having run away in one night, and successfully got off, whose value would be from \$5,000 to \$8,000. The facilities are so great for the poor slaves to get away, that they run but little risk of late in making the attempt. They lose nothing by the effort to obtain their freedom, for if caught, and sold again to sugar and cotton planters, they merely make an exchange of masters.—Balt. Cor. N. Y. Trib.

Murder on the Ohio.—Capt. Abram Tyson, formerly commander of the U. S. snag boats, was inhumanly murdered in his bed, at his residence, opposite Mt. Vernon, on the night of the 20th inst., by one of his Negroes. It is said that the negro previously threatened that if his master sold his wife, he would kill him. The night following the sale, he stole into the sleeping apartment of Capt. T., took out a double-barrelled shot-gun loaded with buck-shot, and upon reaching the piazza, discharged both barrels through the window at Capt. T. and his lady, as they lay in bed. The first discharge is thought to have missed its aim; the second took effect upon the lower part of Capt. T.'s body, causing his death in a few moments. Mrs. Tyson was awakened by the first report, and fortunately left the side of her husband just in time to save her life. The murderer was immediately arrested. (St. Louis Republician.)

Wages and No Wages.—The Boston Tailors who recently struck for higher wages, have resolved, henceforth, to be their own employers, and thus settle the question of rates of wages by doing away in their own cases, with the wages system. They have formed an association and will do work on their own account, making a fair division of the profits amongst themselves.

## Anti-Slavery Bugle.

SALEM, SEPTEMBER 22, 1849.

"I LOVE AGITATION WHEN THERE IS CAUSE FOR IT—THE ALARM BELL WHICH STARTLES THE INHABITANTS OF A CITY, SAVES THEM FROM BEING BURNED IN THEIR BEDS. Edmund Burke."

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chesnut sts.

### The Popular Piety of Salem.

A friend assures us—incredible as it may seem—that the following resolution was recently presented by David Elliot, one of its members, to the First Baptist Church in Salem:

"Believing the subject of Abolition has done much injury to the Church, therefore Resolved, That if any member of this Church offers a resolution or motion [in its favor] it shall be the duty of the Church Clerk to erase his name from the Church book."

This resolution was not only offered, but discussed, and not only discussed but almost adopted—there having been only one majority against it! Most of the majority probably were at heart in favor of it, only they thought it not expedient to go quite so far. The mover of the resolution, we are told, declared that he acted under the advice of Baptist clergymen! At a meeting of this same Church within the last three months, a member vehemently remarked that the principles of Abolition and Temperance came from hell, and at the close of his speech offered a prayer that the Church might be delivered from them. And yet this Church dares to take upon its polluted lips the name of Jesus, and carefully guards its communion table from the approach of all who have not been ceremonially immersed in water! It holds its 'solemn meetings' for prayer and worship, and 'babbling of a God of love'!

'E'en while its hands are red with guiltless blood.' It is for tearing the mask of hypocrisy from churches like this that the Abolitionists have been denounced all over the land, by 'recranted priest and lynch committee,' as infidels and disorganizers. The Second Baptist Church, though not so deep in its defilement, yet closes its meeting-house against the Agents and friends of the American and Western Anti-Slavery Societies. In this Church Free Soilers bear sway, and they treat genuine Abolitionists as they are themselves treated by pro-slavery Democrats and Whigs. They are willing that we should denounce the old parties for their pro-slavery acts, but they shrink from the exposure of their own inconsistency and sin in sustaining a pro-slavery Constitution and Government. Like the slaveholders, they cannot bear the light of free discussion, and will not admit us to their meeting-house unless with a gag in our mouths.

We will add also, that the Presbyterian and Orthodox Quaker meeting-houses are also sealed against the advocates of the slave, while the Hicksite house cannot be had all, without a good deal of grumbling on the part of some members of the Society. And yet Salem is a very religious place, and held in reputation for the quality of its piety!

### The Cuba Plot.

It appears to be the general opinion of the press that the scheme for revolutionizing Cuba, with a view to its annexation to the Union as a Slave State, has been effectually broken up by the U. S. authorities. For ourselves we believe no such thing. In fact we have very little confidence in the sincerity of the administration in respect to this or any other matter relating to Slavery, and we should not wonder if, under cover of the dust created by these official movements, the conspirators should succeed all the better in executing their plans.

Reports have reached New Orleans that the work of Revolution has already commenced on the island, but they are not properly confirmed. The Governor General is preparing to resist an attack, and his movements have probably given rise to the rumors.—One thing is certain: the Slave Power of this country is determined to clutch Cuba, and, sooner or later, unless the North dissolves the Union, the deed will be done.

The Letter of Frederick Douglass to his former master, which will be found on the First Page, will be read by thousands with thrilling interest. It not only illustrates the generous and noble qualities of the writer and exhibits the felicitous dignity and manly vigor of his style, but conveys intelligence which will fill every philanthropic heart with gladness. May we not hope that the repentant slaveholder will respond to the appeal of his former slave and nobly place himself by his side on the anti-slavery platform? That would be a scene on which the angels of heaven might gaze with exultation and rapture!

Bookings.—The people of Franklin Square have been greatly annoyed of late by horse-jockeys, drunkards and gamblers, assembled there from distant villages to carry on their infamous callings. Meetings have been held and measures adopted to procure the expulsion of the rogues.

William W. Brown.

We announced, some time since, the departure from our shores of this highly esteemed and eloquent Fugitive, who had been appointed a Delegate to the Peace Congress in Paris, and expected, after that body had closed its session, to labor for a time in the Anti-Slavery cause in Great Britain. Mr. Brown having landed at Liverpool, embraced an opportunity, before going to Paris, to make a flying visit to Dublin, where he received a cordial welcome from the faithful friends of the cause, and made a highly favorable impression upon their minds. Richard D. Webb, in his letter to the Standard, speaks of him in high terms, and thinks he is sure to be beloved wherever he goes. He addressed a crowded meeting at the Rotunda, and with such excellent success that Mr. Webb thinks if he could only have made another appointment the largest room in Dublin would have been filled. "The American Slave showed that he was a man." His speech is before us in the Dublin Freeman's Journal of Aug. 17, and we regret that our limits will not allow us to copy it. We have the fullest confidence in Mr. Brown's fidelity to the cause, and therefore rejoice in the prospect of success which appears to be opening before him.

### Adherence to 'the Compromises.'

The 'Free Democracy,' alias the Free Soilers of Wisconsin, at a State Convention, held a few days since, passed the following resolution:

Resolved, That while we will faithfully adhere to all the compromises of the Constitution, and maintain all the reserved rights of the States, we declare, since the crisis has arrived when the question must be met, our uncompromising hostility to the extension of Slavery into any Territory of the United States.

This same resolution had been adopted by the representatives of the party twice before, and was solemnly and deliberately reiterated at the Convention above alluded to. What is meant by the 'compromises of the Constitution'? Will any one pretend to doubt that the Convention refers to those clauses which Disunionists quote to prove the instrument pro-slavery? Of course not. The resolution, therefore, is a solemn pledge, thrice repeated, to support Slavery where it now exists, by permitting the slaveholder to capture his slave without molestation in all the Free States, and to aid in putting down the slaves if they attempt to obtain their liberty by force! The men who thus surrender the whole territory of the North as a hunting-ground for the men-stealers of the South have the face to call themselves the friends of Free Soil.

The 'Free Democracy' of Wisconsin do not stand alone in this matter. The whole 'Free Soil' party occupies the same platform and is involved in the same guilt. Some of the advocates of the party hereabouts, however, instead of manfully avowing their true position, are constantly playing 'fast and loose'—at one moment admitting the existence of the 'compromises,' and the next hobnobbing on Lysander Spooner's broken crutch. Their logic,

"Conflicting cruelly against itself,  
By its own hand it falls, part slaying part."

Why do they not either admit or deny the existence of the 'compromises,' and fairly abide the result of their principles? Why this constant evasion and unworthy shuffling?

### Calvin Fairbank.

A somewhat incoherent epistle from this gentleman appears in the last Standard. He says that his release from the Kentucky penitentiary has been effected with satisfaction to people who would have complained of it bitterly three years ago, though it is feared by some that Governor Crittenden will incur censure for pardoning him. He says that, in 1844, an infuriated mob, if it could have had his way, would have hung him on the first tree. The change in public opinion is very great. He says he will not repeat the offence for which he was imprisoned.

It ought to be stated in this connection that Mr. Fairbank owes his pardon to Lewis Hayden, the man whom he aided to escape from Slavery. The Gov. offered the pardon on condition that Mr. Hayden's master would sign a petition on behalf of the prisoner, and this the master offered to do for \$650, which Mr. H. raised in the course of sixty days, chiefly in Massachusetts.

Daniel Carmichael, an estimable man and a warm-hearted Abolitionist, with whom it was our privilege to be intimately acquainted for many years, died at Philadelphia on the 3d inst. He had acquired a handsome property by his zeal and enterprise, and had retired from business and become a citizen of Banghamton, N. Y., where he intended to devote himself to the education of his children and to works of public charity and benevolence. Thus one after another of the faithful laborers for the slave is called away to a higher sphere. Those, however, who live for humanity and find their pleasure in making mankind happier and better, are always prepared to die.

ELIZA COOK, author of that beautiful poem 'The Old Arm Chair,' and of many others doing meritoriously, is on a visit to the United States; and FREDERICK BREMER will be here shortly.

Political Anti-Slavery, &c.—Again.

St. Clairsville, Sept. 13, 1849.

FRIEND JOHNSON: I wish not to intrude upon your time or patience, nor those of your readers; (1) but I feel called upon to give a word of explanation. You mistake me altogether, if you think me to entertain the least desire that the Anti-Slavery Society should enter into a reorganization, or adopt a new creed. My greatest desire is to make the principles that we now profess better understood. The remotest idea of dictating a new course was never, for a moment, entertained by me. As an individual who feels the deepest interest in the cause of human freedom, I felt constrained to make the remarks that I did.

We do not ask Abolitionists to leave their "appropriate work" to organize a political party. But we do think they should let the people know how that "work" is to be accomplished. (2) I cannot agree with you, that in arguments against Slavery itself consists the whole work. (3) The people tell us, 'We want none of your arguments—we know Slavery to be a great moral and political evil—only tell us how to abolish it.' (4) It is a rare circumstance to meet with a man north of Mason and Dixon's line, who will tell you that he is in favor of Slavery. No! he will tell you, 'it is wrong, but (5) how are we to get rid of it?' In view of this then it becomes absolutely necessary that a "plan" be proposed for its abolition.

Now Disunionists have proposed a method, and all that we ask is that this method be kept before the people. (6) It will not do to direct our batteries against the corruptions of the government alone—merely ask the people to withdraw their support from it. But we should lay before them the consequences of such a withdrawal—the course we propose to pursue after such an event, &c., &c., should it occur (7)—in short, the practicability of Disunion. As an evidence that an equitable and politic plan for emancipation is needed more than arguments against Slavery, we need only refer to the political parties of the day. Nearly all the people are joined to some one of the three great political clans of the country. All these, the Northern divisions at least, profess Anti-Slavery. But they have no constitutional power over Slavery in the States; (8) they have no other method, therefore, for seeking its destruction but through a kind of slow starvation, by restricting it to its present limits. (9) They only differ upon the method of starving it; the Whigs contending that it cannot be extended into the Territories; the Democrats that the people of the States to be formed out of the Territories, should do it; and the Free Soilers by the passage of the Wilmot Proviso. But the people will soon begin to find, as some are already beginning to apprehend, that the hydra-headed monster is rather tenacious of life. It is highly necessary then that the people become convinced of the practicability of Disunion in order that they may the more readily unite with us. (10)

You ask for "names and facts" in regard to the confounding the cause with other enterprises. Now I do not know certainly whether it be the case or not, (11) for the Agents make themselves very scarce in our part of the State. However, we are told that on the Reserve, where they generally keep themselves, they do identify the cause with other movements. (12) We hear it asserted frequently that J. W. Walker makes no distinction. (13) But understand us, we do not find fault with any one for this, although we do think it an injury to the cause.

Yours truly,  
J. W. NEWPORT.

1. You need make no apology. We publish your communications cheerfully.  
2. That is just what we are doing constantly.

3. We do not think that the 'whole work' of Abolitionists should be confined to 'arguments against Slavery itself.' On the contrary, we believe it is their special mission to show the people their guilt in supporting it through a corrupt Church and Government, and to urge upon them the duty of withdrawing that support.

4. We tell them to cease their apologies for the slaveholder—to plead earnestly the cause of the slave—to testify against the Churches that uphold the system—to dissolve their connection with a pro-slavery government—to trample the Compromises of the Constitution under their feet—to adjust all their religious and political institutions in strict conformity to the principles of Liberty, Justice and Equality.

5. Yes! it is wrong—but it is right to be in governmental co-partnership with men-stealers—right to recognize their claim of property in human flesh, and to confer upon them political power in proportion to the number of their victims—right to barter away all power to protect the fugitive—right to pledge their physical power to 113,000 slaveholders to help them hold the slaves in bondage and to kill them if they attempt to obtain their liberty! Right to swear, 'so help them God,' to do or aid in doing all this, and yet slavery itself is wrong, and they are honestly waiting for the Abolitionists to tell them how to abolish it!

6. And pray tell us what are Abolitionists doing continually, except to urge their 'plans' and 'methods' upon the attention of the people!

7. Here is just where our correspondent runs off the track. He absurdly concludes that, because we affirm that the present government is inherently and fundamentally pro-slavery, we are, as a Society, bound to prescribe the precise methods by which it is to be superseded—to show in detail how a new government should be instituted. We deny that this is the appropriate business of Anti-Slavery Societies. We might as reasonably be asked, when we call upon men to come out of a pro-slavery Presbyterian or Methodist Church, to instruct them in all the details of organizing a new one. The Anti-Slavery Societies are not political, but moral and philanthropic associations. They invite the co-operation of men holding every variety and shade of opinion on the subject of government per se. They do not affirm that governments of force are either right or wrong; they are only agreed in declaring that no government can be right which upholds slavery, and must of necessity leave the work of organizing a new government to other associations formed for the purpose. Depend upon it, such associations will be formed whenever the people are fairly roused to a sense of their guilt in sustaining the present bloody compact with slaveholders. To expose that guilt, to scatter wide the seeds of Truth and Liberty—that and that only is the business of the Anti-Slavery Societies. Is not this plain?

8. How can Slavery be abolished in the States by the operation of a Constitution which confers no power over it? And how absurd to rely upon a political party organized under such a Constitution to do what it confesses it has no power to accomplish!

9. No way, in other words, to prevent the extension of slavery but to support it where it already exists! Why do they not, if they are honest men and true friends to Freedom, at once repudiate a Constitution which thus links them to oppression and cuts the very ham-strings of all political action in favor of the slave!

10. Does it need any long argument to convince an honest man of the practicability of ceasing to do evil, of refusing to remain in governmental alliance with men-stealers and to aid them in their villainy!

11. Our friend should not take for granted the truth of accusations not yet proved.

12. 'We are told' that Abolitionists are 'fanatics,' 'infidels,' &c. The people of Judea were 'told' that Christ had a devil, that he was a 'blasphemer,' &c. 'We are told' a great many things which it would be hardly safe to believe without evidence.

13. We do not believe that the accusation can be proved. It is doubtless one of the thousand falsehoods by which a recreant Church seeks to hide her guilt.

If our correspondent wishes to pursue this subject farther, let him speak his mind freely. We shall always be happy to receive his contributions, whether on this or any other question. Indeed we are much obliged to him for affording us an opportunity to explain the position of our Society in relation to plans of political action.

LITTLE'S LIVING AGE.—The last four (weekly) numbers of this work contain deeply interesting selections from the Quarterly Review, Winter's Wreath, Spectator, Edinburgh Review, Blackwood's Magazine, the Metropolitan, Sharpe's Magazine, North British Review, Dublin University Magazine, Chambers's Journal, London Times, &c.—The selections embrace Reviews, Fiction, Biography, Poetry, Miscellany, &c. Among the leading articles we note a Review of the Life of the poet Campbell, Sketch of the Austrian and Hungarian Struggle, Review of the Life of Charles Lamb, Life of Dean Swift, &c. For the terms of this admirable work, as well as an adequate statement of its plan and objects, we must refer the reader to the advertisement on the Fourth Page.

SARVIN'S UNION MAGAZINE for October contains several fine engravings, and among them one that is exquisitely beautiful both in design and execution. We allude to 'Jacob and Rachel.' Mary Howitt, Mrs. Sigourney, Mrs. Kirkland, Mrs. Osgood, T. S. Arthur, and Rev. Dr. Durbin, are among the writers.

Several Southern papers have been terribly agitated of late by the fear that this Magazine would 'blow up' the entire fabric of Slavery. The immediate source of alarm is a tale, in process of publication, entitled 'Roanoke: or, Where is Utopia?' by C. H. Wiley. One of the characters is a Fugitive Slave, into whose mouth the author puts sentiments which the Southern hot-spurs deem incendiary, and the Fredericksburgh Recorder pours out the lava of its indignation in the true style of 'the chivalry.' It declares that if either the author of the tale, or the editors or proprietors of the Magazine place foot upon the South side of the Potomac, 'they may reasonably be expected to be dressed in a coat of tar and feathers and dance 'twixt heaven and earth with a greased grape-vine about their necks.' Mrs. Swisshelm, of the Saturday Visitor, alluding to this brutal threat says: "This is a mark of superiority that not one of its competitors can boast. It is a badge of nobility worthy of Mrs. Kirkland, and we congratulate her on its acquisition. Northern people who would fain see our fashionable literature emancipated, can further that object, and get more than their money's worth, by sending three dollars for Sarvin's Magazine, Philadelphia."

8. How can Slavery be abolished in the States by the operation of a Constitution which confers no power over it? And how absurd to rely upon a political party organized under such a Constitution to do what it confesses it has no power to accomplish!

Morality and Policy of Free Soilers—Meeting at Youngstown.

Youngstown, Sept. 13, 1849.

FRIEND OLIVER: It is evening; we are in the Disciple Church, discussing with Free Soilers their responsibilities as the allies of slaveholders. I copy the Resolution before the meeting:

Whereas, The United States Government is a government of the majority;—and Whereas, Each voter under the Constitution votes for a government of the majority;—and Whereas, Each voter, though in the minority, in exercising the elective franchise, pledges himself to help execute the will of the majority, provided said majority keeps within the bounds of the Constitution as it is interpreted by its authorized expounders for the time being; and Whereas, The Whigs, as represented by Zachary Taylor, obtained the majority at the last election; therefore

Resolved, That each and every man who voted in the minority at said election, stands pledged to assist the present administration to carry out their views of the Constitution and laws, even though he, as an individual, may deem such views unjust, and destructive to human life and liberty.

This resolution has been warmly discussed. The point to which we hold Free Soilers is this: that each voter is responsible for all the rapes, robberies and murders that are perpetrated upon the slaves. Here we hold them; they who make such a boast of their activity and zeal for liberty, are the men who hold the slaves, male and female, while their allies commit upon them whatever outrages their lusts prompt them to commit. They, with their slave-breeding allies, constitute the governing power of the nation, and pledge themselves to protect these man-stealers against their victims. If the slaves, goaded to desperation by the horrible desecration of their wives and daughters, attempt to resist their ruffian oppressors, Free Soilers say to them, "Keep still—dare to raise your hand against our confederates, and we will kill you." Yes! Free Soilers are under oath to take the side of the oppressor against the oppressed. This they admit. This is the avowed doctrine of the party. They say to the slave, "resist your master, and we will kill you;" and to the slaveholder, "work your will upon your slave, and if he or she resist you and attempt to injure you, we will shield you from harm!"

Rev. Charles A. Boardman, Presbyterian minister of this town, voted for Taylor, as his neighbors say. The people were told not to pay him. "PERHAPS WE PAY HIM FOR THAT VERY PURPOSE," said one of his Church in the meeting; and this has been a text to preach to the people from.—The Whigs pay him to vote for Zachary Taylor; of course he preaches the gospel of Saint Zachary. We have shown to the people that the Rev. C. A. Boardman voted for the keeper of a Brothel to be his President; and pledged himself to aid him to hold the slaves while the master commits all sorts of outrages upon them.

The following has been discussed and adopted:

Resolved, That our relations and duties to one another, as children of a Common Father, and members of a Common Brotherhood, demand that we should deny the existence, and loathe the worship of any being, as God, that ever did or ever can sanction War or Slavery.

Slaveholders and War-makers make their God an Almighty Convenience to cover their crimes. This town is thoroughly roused.—There is a great rallying to the rescue of priest Boardman—the reverend ally of slave-breeder.

I cannot close without expressing for myself and others, our cordial thanks to the Disciples for kindly granting us the use of their Church. HENRY C. WRIGHT.

Number of Slaveholders.—Don't fail to read the article under this head on the First Page. We believe it to be the careful and accurate pen of Hon. William Jay. It shows clearly that the number of Slaveholders has been greatly exaggerated even by Abolitionists.—Instead of 250,000, their real number cannot be greater than 113,000—less than half the usual estimate. The basis of Judge Jay's calculation can hardly be impeached. The means by which they rule not only the nation but the non-slaveholders of the South is there illustrated in the example of South Carolina. Read! read!

The 'Free Democracy' of Columbia County held a Convention, to nominate candidates for the various offices to be filled at the approaching election, at New Lisbon on Saturday last. A series of resolutions was adopted, of which the following is the preamble:

"We believe slavery an unmitigated curse to our country, a stupendous wrong to the slave, a grievous outrage upon the sacred rights of the laboring millions, and an audacious insult to the dignity of man."

The Convention agreed to demand through Congressional legislation the abolition of Slavery in the District and in all other places of national jurisdiction, its prohibition in the Territories, and the rejection of new slave States; but it did not dissolve, nor even propose to dissolve, its governmental alliance with men-stealers, nor repudiate the 'compromises' by which it acknowledges its self bound politically to sustain the 'unmitigated curse,' the 'stupendous wrong,' the 'grievous outrage' of Slavery in the present slaveholding States. Is such a party worthy the support of Free men and Christians!